

harigadā-harighoṣa-hariveṇu-harimitrāṇi—the *harigadās*, *harighoṣas*, *hariveṇus*, and *harimitras*; *haḥ*—the varṇa *ha*; *ca*—and; *gopālāḥ*—*gopālas* (the soft consonants of the Sanskrit alphabet).

The *harigadās*, *harighoṣas*, *hariveṇus*, *harimitras*, and *ha* are called *gopālas*.

ete gopāla-nāmānaḥ—*ga gha ṇa ja jha ṇa ḍa ḍha ṇa da dha na ba bha ma ya ra la va ha*.

VṚTTI—The *gopālas* are:

ग ga	घ gha	ङ ṇa
ज ja	झ jha	ञ ña
ड ḍa	ढ ḍha	ण ṇa
द da	ध dha	न na
ब ba	भ bha	म ma

य ya	र ra	ल la	व va
ह ha			

AMṚTA—The etymology of the word *gopāla* (cowherd) is *gāḥ pālayatīti gopālāḥ*, “A *gopāla* is so named because he protects (*pālayati*) the cows (*gāḥ*).” The word *gopāla* here means Śrī Kṛṣṇa. In Vraja Lord Hari’s stick (*harigadā*), buffalo horn bugle (*harighoṣa*), and flute (*hariveṇu*), as well as His friends headed by Śrīdāman (the *harimitras*) are certainly all *gopālas* because they are nondifferent from Śrī Kṛṣṇa. This fact is demonstrated in the pastime of bewildering Lord Brahmā.

Ha is also a *gopāla* because according to the *Varṇābhidhāna*, a glossary of monosyllables composed by Nandana Bhaṭṭa, the word *ha* describes Lord Śiva. *Haḥ śivo gaganam*: “*ha* means Lord Śiva or the sky.”

SAMŚODHINĪ—Even though Lord Śiva is well known as a Vaiṣṇava in accordance with the statement *vaiṣṇavānāṁ yathā śambhuḥ* (*Bhāgavatam* 12.13.16), he is also celebrated as a *gopāla* in accordance with the following story from Kavi-karṇapūra’s *Gaura-gaṇoddeśa-dīpikā* (78-80): “One day, during the great festival of lights in the month of Kārttika, Lord Kṛṣṇa

enthusiastically danced with Lord Balarāma and Their cowherd friends. My dear Pārvatī, when Lord Sadāśiva, my spiritual master, saw this transcendental dancing, he yearned to become a cowherd boy and thus be able to dance with Lord Kṛṣṇa. By Lord Kṛṣṇa's mercy, Lord Sadāśiva was able to appear in two forms. In one form He remained as Lord Sadāśiva, and in the other He appeared as a cowherd boy in Vraja.”

२९ । यादवा अन्ये ।

29. yādavā anye

yādavāḥ—*yādavas* (the hard consonants of the Sanskrit alphabet); *anye*—the other *viṣṇujanas*.

All *viṣṇujanas* other than *gopālas* are called *yādavas*.

ka kha ca cha ṭa ṭha ta tha pa pha śa ṣa sa.

VṚTTI—The *yādavas* are:

क ka	ख kha
च ca	छ cha
ट ṭa	ठ ṭha
त ta	थ tha
प pa	फ pha

श śa	ष ṣa	स sa
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AMṚTA—Although all male descendants in the line of Yadu are Yādavas, the term conventionally refers to the Yādavas living in Dvārakā, and not the other Yādavas like Nanda Mahārāja. Similarly, the term Kurus (or Kauravas) conventionally refers to the particular section of the Kuru dynasty headed by Dhṛtarāṣṭra and his sons, and not the other Kurus like the Pāṇḍavas. The term *gopālas*, however, refers not to a subsection, but to a whole group, just as the Pāṇḍavas refers to all of the sons of Pāṇḍu.

SAMŚODHINĪ—The following quote from Śrīla Prabhupāda's purport on *Bhāgavatam* 10.5.19 shows how Nanda Mahārāja is actually a Yādava by birth:

It is learned from the notes of Śrīpāda Madhvācārya that Vasudeva and Nanda Mahārāja were stepbrothers. Vasudeva's father, Śūrasena, married a *vaiśya* girl, and from her Nanda Mahārāja was born. Later, Nanda Mahārāja himself married a *vaiśya* girl, Yaśodā. Therefore his family is celebrated as a *vaiśya* family, and Kṛṣṇa, identifying Himself as their son, took charge of *vaiśya* activities (*kṛṣi-go-rakṣya-vāṇijyam* (*Gītā* 17.43). Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kṛṣṇa tends cows and therefore carries a flute in His hand. Thus the two brothers represent *kṛṣi-rakṣya* and *go-rakṣya*.

३० । शौरिवर्जितास्तु सात्वताः ।

30. śauri-varjitās tu sātvatāḥ

śauri-varjitāḥ—excluding the śauris; *tu*—but; *sātvatāḥ*—*sātvatas*.

The yādavas excluding the śauris are called sātvatas.

AMṚTA—The Sātvatas are the male descendants of king Sātвата, a great devotee of Lord Viṣṇu in the Yadu dynasty. Or else, the term Sātvatas refers to the saintly devotees. The word Sātвата specifically refers to Yādavas other than the Śauris headed by Śūrasena and Vasudeva. In Vraja the Sātvatas are Nanda, Upānanda, and so on, while in Dvārakā the Sātvatas are Ugrasena, Akrura, Uddhava, Sātyaki, and others.

३१ । वामनो लघुः ।

31. vāmano laghuḥ

vāmanaḥ—a *vāmana*; *laghuḥ*—a prosodically short vowel, light syllable.

A vāmana is laghu.

३२ । त्रिविक्रमो गुरुः ।

32. trivikramo guruḥ

trivikramaḥ—a *trivikrama*; *guruḥ*—a prosodically long vowel, heavy syllable.

A trivikrama is guru.

SAMŚODHINĪ—A *laghu* syllable is pronounced for the duration of one *mātrā* and a *guru* syllable is pronounced for the duration of two *mātrās*. A *mātrā* is

defined as a prosodical instant or, in other words, the length of time required to pronounce a short vowel. It roughly corresponds to a quarter of a second. Thus it should take only one second to pronounce the word *bhagavati*, which is comprised of four *laghu* syllables. Similarly, it should take only one second to pronounce the word *rādhā*, which is comprised of two *guru* syllables. In this regard, one should remember that the *caturvyūhas* are considered *trivikramas*.

३३ । सत्सङ्गात् पूर्वो वामनोऽपि गुरुः ।

33. sat-saṅgāt pūrvo vāmano 'pi guruḥ

sat-saṅgāt—a *sat-saṅga* (see the definition in the next *sūtra*); *pūrvah*—before; *vāmanah*—a *vāmana*; *api*—also; *guruḥ*—a prosodically long vowel, heavy syllable.

A *vāmana* that immediately precedes a *sat-saṅga* is *guru*.

SAMŚODHINĪ—This *sūtra* has a second meaning, “Even one who is a dwarf (an unqualified, hopeless person) at first, becomes a *guru* by associating with devotees.”

AMRTA—Gaṅgādāsa Paṇḍita, the author of the *Chando-mañjarī*, states:

◡sānusvāraś ca dīrghaś ca visargī ca gurur bhavet
varṇa-saṃyoga-pūrvaś ca tathā pādāntago 'pi vā◡

“A vowel with an *anusvāra* (*ṁ*), a *dīrgha* (*trivikrama*) vowel, a vowel with a *visarga* (*ḥ*), and a vowel coming immediately before a conjunct (*saṃyoga*) of consonants is a *guru*. The final vowel in a *pāda* (line) is optionally also a *guru*.” (*Chando-mañjarī* 1.11)

SAMŚODHINĪ—Even though *vāmanas* that come immediately before a *sat-saṅga*, *ṁ*, or *ḥ* are considered *guru* syllables and are thus pronounced for the duration of two *mātrās*, they are not pronounced in the same way as *trivikramas*. In the case of *trivikramas*, the emphasis is on the vowel and in the case of *vāmanas* that are *gurus*, the emphasis is on the following *viṣṇujana*, *ṁ*, or *ḥ* and the vowel is pronounced briefly. Thus, in the following examples, one should fill up the two *mātrās* by prolonging the letter in bold while keeping the vowel brief: *nitya* – eternal; *bhakta* – devotee; *tattva* – truth; *baddha* – bound; *saj-jana* – holy person, gentleman; *bhaṭṭa* – master; *alam* – enough; *śivaḥ* – auspicious.

An example when the final *vāmana* in a *pāda* is considered *guru* is *govindam ādi-puruṣam tam aham bhajāmi*. The meter in which this verse is composed, namely the *vasanta-tilakā* (ornament of spring) meter, requires that the last syllable be *guru*. Thus the *vāmana i* is considered *guru*, in accordance with *tathā pādāntago 'pi vā*.

३४ । मिथःसंलग्नो विष्णुजनः सत्सङ्गसङ्गः ।

34. mithaḥ-samlagno viṣṇujanaḥ sat-saṅga-samjñah

mithaḥ—with each other; *samlagnaḥ*—conjoined; *viṣṇujanaḥ*—*viṣṇujanas*; *sat-saṅga-samjñah*—called a *sat-saṅga*.

The combination of *viṣṇujanas* is called a *sat-saṅga*.

sanyogaś ca.

VR̥TTI—The earlier grammarians called it a *sanyoga*.

SAMŚODHINĪ—The devotional meaning of this *sūtra* is: “When devotees (*viṣṇu-janas*) gather to talk about Kṛṣṇa and about things related to Him, their association is called *sat-saṅga*.”

Sat-saṅgas are formed in one of three ways:

(1) Dropping the vertical line of the first letter:

ष षa + ण णa = ण णa

(2) Putting the first letter on top:

क=ka + ल la = क्ल kla

(3) Or merging both letters:

क ka + त ta = क्त kta

In some books, the *viṣṇucakra*, commonly called the *bindu* or *anusvāra*, is used to represent any nasal sound. For example, अङ्ग is written instead of अङ्ग *aṅga*, अञ्जन instead of अञ्जन *añjana*, अण्ड instead of अण्ड *aṇḍa*, अन्त instead of अन्त *anta*, and अम्ब instead of अम्ब *amba*. However, the *viṣṇucakra* is pronounced in a different place than the nasal *varṇas* (ṇ, ñ, ṇ, n, m) (*vṛtti* 1). Therefore such a usage of the *viṣṇucakra*, the norm in Hindi, is technically incorrect in Sanskrit, although the *hariveṇus* ṇ and ñ sound like the *anusvāra*. Still, the optional usage of the *viṣṇucakra* applies at the end of a declined word (*sūtra* 73). The following is a list of the most common *sat-saṅgas*:

	+ य	double	र +	+ र	others
क ka	क्य kya	क्क kka	र्क rka	क्र kra	क्ष k a क्त kta क्ल kla
ग ga	ग्य gya	ग्ग gga	र्ग rga	ग्र gra	
घ gha	घ्य ghya		र्घ rgha	ग्र ghra	
ङ ṅa					ङ्क ṅka ङ्ख ṅkha ङ्ग ṅga ङ्घ ṅgha
च ca	च्य cya	च्च cca	र्च rca		
छ cha			र्छ rcha	छ chra	
ज ja	ज्य jya	ज्ज jja	र्ज rja	ज्र jra	ज्ञ jña
ञ ña					ञ्च ñca ञ्छ ñcha ञ्ज ñja
ट ṭa	ट्य ṭya	ट्ट ṭṭa	र्ट ṛṭa	ट्र ṭra	
ड ṭa	ड्य ṭya	ड्ड ṭṭa	र्ड ṛṭa	ड्र ṭra	
ण ṇa	ण्य ṇya	ण्ण ṇṇa	र्ण ṛṇa		
त ta	त्य tya	त्त tta	र्त rta	त्र tra	
थ tha	थ्य thya		र्थ rtha		
द da	द्य dya	द्द dda	र्द rda	द्र dra	द्र dga द्ध ddha द्ढ dba द्भ dbha द्म dma द्व dva
ध dha	ध्य dhya		र्ध rdha	ध्र dhra	
न na	न्य nya	न्न nna	र्न rna	न्र nra	
प pa	प्य pya	प्प ppa	र्प rpa	प्र pra	
ब ba	ब्य bya	ब्ब bba	र्ब rba	ब्र bra	
भ bha	भ्य bhya		र्भ rbha	भ्र bhra	
म ma	म्य mya	म्म mma	र्म rma	म्र mra	
य ya	य्य yya	य्य yya	र्य rya		
ल la	ल्य lya	ल्ल lla	र्ल rla		
व va	व्य vya	व्व vva	र्व rva	व्र vra	
श a	श्य ya		र्श r a	श्र ra	श्च ca श्य ya श्ल la श्र va
ष a	ष्य ya		र्ष r a		ष्ट ṭa ष्ट ṭva ष्ट ṭha
स sa	स्य sya	स्स ssa	र्स rsa	स्र sra	स्त्र stra
ह ha	ह्य hya		र्ह rha	ह्र hra	ह्ल ḥṇa ह्न ḥna ह्य ḥma ह्ल ḥla ह्व ḥva

३५ । वर्णस्वरूपे रामः ।

35. varṇa-svarūpe rāmaḥ

varṇa-svarūpe—when expressing a *varṇa* itself; *rāmaḥ*—*rāma*.

The word *rāma* is used to designate a single *varṇa*.

varṇasyasvarūpa-mātre vācyerāma-śabdo deyaḥ. tasyaika-parigrahatākhyāteḥ. yathā a-rāma i-rāma ity-ādi. at it ity-ādi pāṇineḥ, a-kāra ity-ādi ca kalāpasya. yathā ca—ka-rāma ity-ādi. ka-kāra ity-ādi tu prācām. ra-rāmas tu repha iti.

VRTTI—When only the *varṇa* itself is to be expressed, the word *rāma* should be added. This is because Rāma is famous for accepting only one wife. Examples are *a-rāma*, *i-rāma*, and so on. Pāṇini called these *at*, *it*, and so forth (*Aṣṭādhyāyī* 1.1.70). In the *Kalāpa* grammar (also called *Kātantra*), they are called *a-kāra* and so on. We call the consonants *ka-rāma* and so on, but earlier grammarians called them *ka-kāra* and so forth. And they called *ra-rāma* ‘*repha*’.

AMṚTA—Lord Rāma, the descendant of Raghu, vowed to marry only one wife. Thus, it is appropriate that the word *rāma* should be connected to only one *varṇa*.

३६ । तदादिद्वये द्वयम् ।

36. tad-ādi-dvaye dvayam

tat—that; *ādi*—beginning with; *dvaye*—when expressing a pair; *dvayam*—*dvaya*.

The word *dvaya* is used to designate the pair of *varṇas* beginning with the *varṇa* that is mentioned.

yo varṇo nirdiśyate tad-ādi-dvaye vācye dvaya-śabdo deyaḥ. yathā a-dvayam i-dvayam ity-ādi. asya lakṣmī-nārāyaṇa-vācivād bhagavan-nāmatā, tan-mantro hi dvaya-mantrākhyāḥ padma-purāṇe.

VRTTI—When a pair of *varṇas* beginning with the *varṇa* mentioned is to be expressed, the word *dvaya* is added. For example, *a-dvaya*, *i-dvaya*, and so on. The word *dvaya* is a name of the Lord because it indicates Lakṣmī-Nārāyaṇa. The proof is that in *Padma Purāṇa*, Their *mantra* is called the *dvaya-mantra*.

SAMŚODHINĪ—*A-dvaya* indicates the pair *a* and *ā*, *i-dvaya* indicates the pair *i* and *ī*, and so on. *E-dvaya* indicates the pair *e* and *ai*, and *o-dvaya* indicates the pair *o* and *au*. The word *dvaya* is only used to designate pairs of similar vowels, never pairs of consonants.

३७ । आदेशो विरिञ्चिः ।

37. ādeśo viriñciḥ

ādeśaḥ—substitution; *viriñciḥ*—*viriñci*.

Substitution is called *viriñci*.

viriñcir brahmā yathaikaṁ vastūpādāya anyat karoti tathā yo vidhiḥ pravartate sa ādeśo viriñciś cocyate.

VR̥TTI—Just as Lord Brahmā is called Viriñci because he takes one thing and makes another, a rule that acts in the same way is also called *ādeśa* or *viriñci*.

AMRTA—Viriñci is so named because he generates (*virīṅkte*). Just as Lord Brahmā takes one thing and transforms it into another, a rule that acts in the same way, making whatever it takes into something else, is called *viriñci*. The term *ādeśa* is a name used by the earlier grammarians.

३८ । आगमो विष्णुः ।

38. āgamo viṣṇuḥ

āgamaḥ—insertion; *viṣṇuḥ*—*viṣṇu*.

Insertion is called *viṣṇu*.

viṣṇur yathā madhyataḥ svayam āvirbhūya poṣako bhavati tathā yo vidhiḥ pravartate sa āgamo viṣṇuś cocyate.

VR̥TTI—Just as Lord Viṣṇu appears of His own accord in the middle and becomes a sustainer, a rule that acts in the same way is also called *āgama* or *viṣṇu*.

AMRTA—Just as Lord Viṣṇu appears of His own accord between creation and destruction and maintains the creation, a rule that appears between the *prakṛti* (word base) and the *pratyaya* (suffix or affix) and maintains them is called *viṣṇu*. Earlier grammarians called it *āgama*.

३९ । लोपो हरः ।

39. lopo haraḥ

lopaḥ—deletion; *haraḥ*—hara.

Deletion is called hara.

haro yathā nāśa-hetur bhavati tathā yo vidhiḥ pravartate sa lopo haraś cocyate. tatra haro dvidhā bhavet. ☉ tatrādarśana-mātra-hetur haraḥ. ātyantika-laya-hetur mahā-haraḥ. ☾ lug ity anye.

VRTTI—Just as Hara, Lord Śiva, is the cause of destruction, a rule that acts in the same way is also called *lopa* or *hara*. In that regard, there are two types of *hara*: that which causes a mere disappearance is called *hara*, and that which causes a permanent dissolution is called *mahāhara*. Others call the *mahāhara* the *luk*.

AMṚTA—Lord Śiva is named Hara because he destroys (*harati*) the material world. Just as Hara is the cause of destruction of the material world, a rule that acts to cause the destruction of a *varṇa* is also called *hara*. Earlier grammarians called it *lopa*. Hara, who has eight forms, is the cause of the disappearance of the living entities in the devastations headed by the *naimittika* devastation (the destruction that takes place during Brahmā's night). But he does not annihilate them because the living entity keeps existing in spite of his material body's dissolution into the five elements. Similarly, a *hara* rule causes the disappearance of a *varṇa*, but does not remove all trace of its existence because the grammatical operations (*kāryas*) still take place, given that the deleted element is *sthāni-vat* (like the original). *Sthāni-vat* means that the deleted element (a *varṇa*, or a *pratyaya*, etc.) is treated as if it were still present for the application of certain rules, even though it has externally disappeared from our vision. In this way, the deleted element lingers like a ghost—unseen but still active—causing various grammatical operations to take place. Alternatively, this situation could be compared to one where a person passes away but leaves a will.

But Mahāhara, Lord Śiva in his original spiritual identity, is the cause of the destruction of the living entities' false ego. In such destruction, *brahma-sāyujya*, the living entities lose their individuality and merge into Nārāyaṇa. Similarly, a *mahāhara* completely destroys the *varṇas* in such a way that they merge into Nārāyaṇa from Whom they appeared.

SAMŚODHINĪ—When a *mahāhara* takes place, the deleted element is not *sthāni-vat* and the grammatical operations related to the deleted element cannot take place.

४० । सूत्राणि षड्विधानि ।

40. sūtrāṇi ṣaḍ-vidhāni

sūtrāṇi—*sūtras*; *ṣaḍ-vidhāni*—six kinds.

There are six kinds of *sūtras*.

☉*saṃjñā ca paribhāṣā ca vidhir niyama eva ca
atideśo 'dhikāraś ca ṣaḍ-vidhaṃ sūtra-lakṣaṇam*☾ *iti.*

*atra nāma-karaṇaṃ saṃjñā. yathā—tatrāḍau caturdaśa sarveśvarā ity-ādi.
anyaṇi vakṣyante. pratiṣedho 'dhikāraś ca iti kecit paṭhanti ca. iti saṃjñādi.*

VṚTTI—The six kinds of *sūtras* are *saṃjñā*, *paribhāṣā*, *vidhi*, *niyama*, *atideśa*, and *adhikāra*. A *saṃjñā-sūtra* creates a name. For example, *sūtras* like *tatrāḍau caturdaśa sarveśvarāḥ* are *saṃjñā-sūtras*. The other kinds of *sūtras* will be explained later. Some list the *pratiṣedha-sūtra* (prohibitive *sūtra*) instead of the *atideśa-sūtra* (a *sūtra* that ordains similarity to something previously mentioned) in their delineation of the six kinds of *sūtras*. Thus ends the *saṃjñā* section.

SAMŚODHINĪ—The *paribhāṣā-sūtra* is explained in *Brhat vṛtti* 44, the *vidhi-sūtra* in *Brhat vṛtti* 47, the *niyama-sūtra* in *Brhat vṛtti* 255, the *atideśa-sūtra* in *Brhat vṛtti* 54, and the *adhikāra-sūtra* in *Brhat vṛtti* 343. Assembling the definitions from these various *vṛttis*, the six kind of *sūtras* are explained as follows:

1. ☉*nāma-karaṇaṃ saṃjñā* (a *saṃjñā-sūtra* creates a name).
2. *aniyame niyama-kāriṇi paribhāṣā* (a *paribhāṣā-sūtra* creates a regulation where there weren't any).
3. *kartavyenopadeśo vidhiḥ* (a *vidhi-sūtra* is an injunction that has to be followed).
4. *bahutra prāptau saṅkocanaṃ niyamaḥ* (a *niyama-sūtra* is a restriction where a rule would otherwise apply to many things).
5. *anya-tulyatva-vidhānam atideśaḥ* (an *atideśa-sūtra* ordains similarity to something previously mentioned)
6. *uttara-prakarāṇa-vyāpya adhikāraḥ* (an *adhikāra-sūtra* pervades the following section).☾

All the *sūtras* we have had so far are *saṁjñā-sūtras*. *Paribhāṣā-sūtras* are either rules of interpretation or rules about how to apply the rules. Some examples are *sūtras* 91, 106, 160, 783, 802, 919, 1114, and 1121. There are also various *paribhāṣās* mentioned in the *vṛttis* throughout the book. *Vidhi-sūtras* tell us to do something. They are by far the most common in this book. Some examples are *sūtras* 42–57. *Pratiṣedha-sūtras*, on the other hand, tell us not to do something. They are easy to spot because they always contain the word *na* (not). Some examples are *sūtras* 58, 141, and 203. *Niyama-sūtras* limit the scope of a general rule in a particular circumstance. They are also easy to spot because they always contain the word *eva* (only). Some examples are *sūtras* 196, 286, 287, 305, and 356. *Atideśa-sūtras* establish that A is like B, where B is something that has already been explained. They too are easy to spot since they always contain the word *vat* (like). Some examples are *sūtras* 179, 339, 491, 534, and 639. *Adhikāra-sūtras* announce the words that will be carried forward into the following *sūtras*. If a *sūtra* is an *adhikāra-sūtra*, Jīva Gosvāmī will always say so in the first line of the *vṛtti*. Some examples are *sūtras* 249, 261, and 599.

Sandhi-prakaraṇam

Phonetic combinations

Sarveśvara-sandhiḥ

Combination of vowels

यदिदं सन्धिनिर्माणं वर्णानामारभे मुदा ।
तेन मे कृष्ण पादाब्जे मनःसन्धिर्विधीयताम् ॥

yad idam sandhi-nirmāṇam varṇānām ārabhe mudā
tena me kṛṣṇa pādābje manaḥ-sandhir vidhīyatām

yat—which; *idam*—this; *sandhi*—phonetic combination; *nirmāṇam*—making; *varṇānām*—of the *varṇas*; *ārabhe*—I begin; *mudā*—with joy; *tena*—by this (making); *me*—my; *kṛṣṇa*—O Kṛṣṇa; *pāda-abje*—with Your lotus feet; *manaḥ*—of the mind; *sandhiḥ*—union; *vidhīyatām*—may be caused.

With great joy, I begin making the *sandhi* of the *varṇas*. O Kṛṣṇa, may this cause the *sandhi* of my mind with Your lotus feet.

AMṚTA—The word *kṛṣṇa* here means “O Kṛṣṇa”. But if we take *kṛṣṇa-pādābja* as one word, the sentence *tena me kṛṣṇa-pādābje manaḥ-sandhir vidhīyatām* means, “May this cause the *sandhi* of my mind with Kṛṣṇa’s lotus feet,” and is a prayer directed at the spiritual master.

४१ । सर्वप्रकरणव्यापी वर्णमात्रनिमित्तकः ।

वार्षो विकारः सन्धिः स्याद् विषयापेक्षकः क्वचित् ॥

41.

sarva-prakaraṇa-vyāpī
varṇa-mātra-nimittakaḥ
vārṇo vikāraḥ sandhiḥ syād
viṣayāpekṣakaḥ kvacit

sarva—all; *prakaraṇa*—sections (divisions of grammar like *nāmas*, *dhātus*, and so on); *vyāpī*—pervading; *varṇa-mātra*—a mere *varṇa*; *nimittakaḥ*—whose cause; *vārṇaḥ*—relating to a *varṇa*; *vikāraḥ*—transformation; *sandhiḥ*—*sandhi*; *syāt*—is; *viṣaya*—scope, sphere of influence or activity; *apekṣakaḥ*—depending on; *kvacit*—sometimes.

Sandhi pervades all the *prakaraṇas*. It is the transformation of a *varṇa*, and is only caused by a *varṇa*. Sometimes *sandhi* depends on a particular *viṣaya* (sphere of application).

AMRTA—Before beginning the *sandhi* operations, Jīva Gosvāmī gives a definition (*lakṣaṇa*) of *sandhi* with this verse. The clause *varṇa-mātra-nimittakaḥ* means “whose previous cause (*prāṇ-nimitta*) or subsequent cause (*para-nimitta*) is a mere *varṇa*.”

SAMŚODHINĪ—The etymology of the word *lakṣaṇa* (definition) is: *lakṣyate jñāyate 'neneti lakṣaṇam*, “A *lakṣaṇa* is that by means of which something is characterized (*lakṣyate*) or known (*jñāyate*).” In every instance of making a definition, the three faults—*avyāpti*, *ativyāpti*, and *asambhava*—must be avoided. *Avyāpti* (non-comprehensiveness or inadequacy of a definition) is the presence of only one aspect of what is to be defined. *Ativyāpti* (overpervasion or unwarranted extension of a definition) is the presence of something additional beside what is to be defined. *Asambhava* (total inapplicability) is the presence of only something other than what is to be defined.

AMRTA—Let us analyze this verse. If it were said: *vārṇo vikāraḥ sandhiḥ*, there would be *ativyāpti* in regard to *govinda*, *vṛṣṇīndra*, *saṅkarṣaṇa*, and so on. The second part of the verse, *varṇa-mātra-nimittakaḥ*, eliminates that. Although *govinda*, *vṛṣṇīndra*, *saṅkarṣaṇa*, and so on, involve the transformation of a *varṇa*, because they are caused by the *varṇa* of a particular *pratyaya*, they are not “caused by nothing but a *varṇa*.” There would also be *ativyāpti* in regard to a *virīñci* like *sasya jo je* (376) or in regard to a rule of deletion like *sasya haro dhe* (319), but the first part of the verse, *sarva-prakaraṇa-vyāpī*, eliminates that. Even though such a *virīñci* or *hara* involves the transformation of a

varṇa and is caused only by a *varṇa*, it does not pervade all the *prakaraṇas* because it appears under the heading (*adhikāra*) *dhātoḥ* (261). But even though *ativyāpti* has been eliminated in this way, there would still be *avyāpti* in regard to *kakub*, *kṛṣṇa-bhud*, and so on, because there is no *harighoṣa* to cause the *sandhi* (*sūtra* 61). To eliminate this fault, the fourth part of the verse, *viṣayāpekṣakaḥ kvacit*, is given. [In *kakub*, *kṛṣṇa-bhud*, and so on, the *sandhi* is made by *sūtra* 61 because the *viṣaya* is *viṣṇupadānta*; no *nimitta* is required.] Thus, when the other three conditions are in place, the third part of the verse, *vārṇo vikāraḥ sandhiḥ syāt* (*sandhi* is the transformation of a *varṇa*), is an unassailable definition of *sandhi*.

४२ । दशावतार एकात्मके मिलित्वा त्रिविक्रमः ।

42. *daśāvatāra ekātmake militvā trivikramaḥ*

daśāvatāraḥ—*daśāvatara*; *ekātmake*—when an *ekātmaka* follows; *militvā*—joining; *trivikramaḥ*—*trivikrama*.

When a *daśāvatāra* is followed by its *ekātmaka*, it joins with the *ekātmaka* and becomes *trivikrama*.

kṛṣṇāgre. evaṁ rādhā āgatā rādhāgatā, hari hari iti hari harīti, hari-ihā harīhā, viṣṇu-udayaḥ viṣṇūdayaḥ, viṣṇu-ūḍhā viṣṇūḍhā, nara-bhrātṛ-ṛṣiḥ nara-bhrātṛṣiḥ, gamḷ-ḷ-kāraḥ gamḷ-kāraḥ.

VR̥TTI—

- *kṛṣṇa + agre* → (42) *kṛṣṇāgre* (in front of *Kṛṣṇa*).
- *rādhā + āgatā* → (42) *rādhāgatā* (*Rādhā* has come).
- *hari hari + iti* → (42) *hari harīti* (*Hari, Hari*).
- *hari + ihā* → (42) *harīhā* (*Hari's* pastime).
- *viṣṇu + udayaḥ* → (42) *viṣṇūdayaḥ* (*Viṣṇu's* appearance).
- *viṣṇu + ūḍhā* → (42) *viṣṇūḍhā* (*Viṣṇu's* wife).
- *nara-bhrātṛ + ṛṣiḥ* → (42) *nara-bhrātṛṣiḥ* (*Nara's* brother, the sage *Nārāyaṇa*).
- *gamḷ + ḷ-kāraḥ* → (42) *gamḷ-kāraḥ* (the *dhātu gam[ḷ]* and the sound *ḷ*).

४३ । अद्वयमिद्वये ए ।

43. *a-dvayam i-dvaye e*

a-dvayam—*a-dvaya*; *i-dvaye*—when *i-dvaya* follows; *e*—*e-rāma*.

When *a-dvaya* is followed by *i-dvaya*, it joins with *i-dvaya* and becomes *e*.

yādava-indraḥ yādavendraḥ, gokula-īśaḥ gokuleśaḥ, mathurā-īśaḥ mathureśaḥ.

VR̥TTI—➤ *yādava + indraḥ* → (43) *yādavendraḥ* (Lord of the Yadus).

➤ *gokula + īśaḥ* → (43) *gokuleśaḥ* (Lord of Gokula).

➤ *mathurā + īśaḥ* → (43) *mathureśaḥ* (Lord of Mathurā).

SAM̐SODHINĪ—The word *militvā* in *sūtra* 42 also applies to *sūtras* 43 to 49.

४४ । उद्वये ओ ।

44. u-dvaye o

u-dvaye—when *u-dvaya* follows; *o*—*o-rāma*.

When *a-dvaya* is followed by *u-dvaya*, it joins with *u-dvaya* and becomes *o*.

a-dvayam atra pūrvato 'nuvartate. yad uktam—

☞ *kāryiṇā hanyate kāryī / kāryaṁ kāryeṇa hanyate*

nimittaṁ ca nimittena / yac cheṣaṁ anuvartate ☞ *iti.*

puruṣa-uttamaḥ puruṣottamaḥ, suparṇa-ūḍhaḥ suparṇoḍhaḥ, dvārakā-utsavaḥ dvārakotsavaḥ.

VR̥TTI—The word *a-dvayam*, in this *sūtra*, is carried forward from the previous *sūtra*. This is in accordance with the following verse:

kāryiṇā hanyate kāryī kāryaṁ kāryeṇa hanyate

nimittaṁ ca nimittena yac cheṣaṁ anuvartate

“A *kāryī* is eliminated by a *kāryī*. A *kārya* is eliminated by a *kārya*. A *nimitta* is eliminated by a *nimitta*. And that which remains is carried forward (*anuvartate*).”

➤ *puruṣa + uttamaḥ* → (44) *puruṣottamaḥ* (the Supreme person).

➤ *suparṇa + ūḍhaḥ* → (44) *suparṇoḍhaḥ* (He who is carried by Garuḍa).

➤ *dvārakā + utsavaḥ* → (44) *dvārakotsavaḥ* (a festival in Dvārakā).

AM̐RTA—There are two kinds of *nimittas*: previous (*prān-nimitta*) and subsequent (*para-nimitta*). A *prān-nimitta* is a *nimitta* that comes before the *kāryī*, and a *para-nimitta* is a *nimitta* that comes after the *kāryī*.

SAMŚODHINĪ—A *kārya* is a grammatical operation ordained by a *sūtra*. There are three kinds of *kārya*: *ādeśa* (replacement, change), *āgama* (insertion), and *lopa* (deletion). That which undergoes a *kārya* is called a *kāryī*. And that which causes a *kārya* is called a *nimitta*.

An example of a *prāṇ-nimitta* is *e-obhyām* in *e-obhyām asya haro viṣṇupadānte* (56). In this *sūtra* the *kārya* is deletion, the *kāryī* is *a-rāma*, and the *nimitta* is either *e-rāma* or *o-rāma*. The deletion cannot take place unless the *e-rāma* or *o-rāma* comes immediately before the *kāryī a-rāma*. An example of a *para-nimitta* is *u-dvaye* in the current *sūtra*. In the current *sūtra*, the *kārya* is the change to *o-rāma*, the *kāryī* is *a-dvaya* together with *u-dvaya*, and the *nimitta* is *u-dvaya*. The change to *o-rāma* cannot take place unless the *u-dvaya* comes immediately after the *kāryī a-dvaya*.

AMṚTA—If we look at *sūtras* 43 and 44, we see that the *para-nimitta i-dvaya* in *sūtra* 43 is eliminated by the *para-nimitta u-dvaya* in *sūtra* 44, and that the *kārya e-rāma* is eliminated by the *kārya o-rāma*. But the *kāryī a-dvaya* is not eliminated by anything and is therefore carried forward (*anuvartate*). The common Sanskrit term for “carrying forward” is *anuvṛtti*. There are three kinds of *anuvṛtti*: *gaṅgā-srotaḥ* (the flow of the Gaṅgā), *siṃhāvalokita* (the backwards glance of the lion), and *maṇḍūka-pluṭi* (the jump of the frog). In the *gaṅgā-srotaḥ* the elements that are not eliminated are carried forward into each subsequent *sūtra*, just as the flow of a river, when unobstructed, naturally continues from an earlier location to later locations.

SAMŚODHINĪ—For example, the *kārya a-dvaya* is carried forward without interruption from *sūtra* 43 until *sūtra* 49. Most of the *anuvṛttis* in this book are *gaṅgā-srotaḥ*. In the *siṃhāvalokita* the same elements that are carried forward into the subsequent *sūtras* are also occasionally carried backward into a previous *sūtra*, just as a lion while proceeding forward may occasionally glance back over its shoulder to search for other lions. This kind of *anuvṛtti* is not used in this book. An example for those who are interested is *Aṣṭādhyāyī* 3.3.49. In the *maṇḍūka-pluṭi*, the surviving elements are only carried forward into the appropriate subsequent *sūtras*, not into unrelated intervening *sūtras*. In other words, this kind of *anuvṛtti* skips over unrelated *sūtras* just as a frog moves ahead by jumping. An example of this kind of *anuvṛtti* is in *sūtra* 600 and so on (see *Samśodhinī* 599).

४५ । ऋद्वये अर् ।

45. ṛ-dvaye ar

ṛ-dvaye—when *ṛ-dvaya* follows; *ar*—*ar*.

When *a-dvaya* is followed by *ṛ-dvaya*, it joins with *ṛ-dvaya* and becomes *ar*.

kṛṣṇaraddhiḥ.

VR̥TTI— ➤ *kṛṣṇa* + *rddhiḥ* → (45) *kṛṣṇaraddhiḥ* (the prosperity of Kṛṣṇa).

४६ । ऋद्वयाद्वययोऋति ।

46. *ṛ-dvayā-dvayayor* (sandhir *vā vāmanaś ca vā*³⁵) *ṛti*

ṛ-dvaya-a-dvayayoh—of *ṛ-dvaya* and *a-dvaya*; *ṛti*³⁶—when *ṛ-rāma* follows.

***Ṛ-dvaya* and *a-dvaya* only optionally undergo *sandhi* when *ṛ-rāma* follows. And, as a further option, they can become *vāmana* (but only if *sandhi* is not done).**

sraṣṭṛ ṛṣabhaḥ, yādava ṛṣabhaḥ, mālā ṛṣabhasya mālā ṛṣabhasya iti ca.

VR̥TTI— ➤ *sraṣṭṛ* + *ṛṣabhaḥ* → (46) *sraṣṭṛ ṛṣabhaḥ* or (42) *sraṣṭṛṛṣabhaḥ* (best of the creators).

➤ *yādava* + *ṛṣabhaḥ* → (46) *yādava ṛṣabhaḥ* or (45) *yādarṣabhaḥ* (best of the Yadus).

➤ *mālā* + *ṛṣabhasya* → (46) *mālā ṛṣabhasya* or *mālā ṛṣabhasya*, or (45) *mālarṣabhasya* (the Supreme Lord's garland).

४७ । लृद्वये अल् ।

47. *l̥-dvaye al*

l̥-dvaye—when *l̥-dvaya* follows; *al*—*al*.

When *a-dvaya* is followed by *l̥-dvaya*, it joins with *l̥-dvaya* and becomes *al*.

yamunā l̥-kārāyate yamunal-kārāyate.

VR̥TTI— ➤ *yamunā* + *l̥-kārāyate* → (47) *yamunal-kārāyate* (the Yamunā imitates the sound *l̥*).

35 The words *sandhir vā* are carried forward from *o-rāmasya buddha-nimittasyetau sandhir vā* (*Br̥hat* 90) and the words *vāmanaś ca vā* are carried forward from *īśasyānekātmake, vāmanaś ca vā* (*Br̥hat* 91).

36 The word *ṛti* here is formed by the Pāṇinian method of adding *t* to designate a single *varṇa*. This was described in *vṛtti* 35.

४८ । एद्वये ऐ ।

48. e-dvaye ai

e-dvaye—when *e-dvaya* follows; *ai*—*ai-rāma*.

When *a-dvaya* is followed by *e-dvaya*, it joins with *e-dvaya* and becomes *ai*.

kṛṣṇa-eka-nāthaḥ kṛṣṇaika-nāthaḥ. kṛṣṇa-aiśvaryam kṛṣṇaiśvaryam.

VRTTI—➤ *kṛṣṇa + eka-nāthaḥ* → (48) *kṛṣṇaika-nāthaḥ* (one whose only master is Kṛṣṇa).

➤ *kṛṣṇa + aiśvaryam* → (48) *kṛṣṇaiśvaryam* (Kṛṣṇa's opulence).

४९ । ओद्वये औ ।

49. o-dvaye au

o-dvaye—when *o-dvaya* follows; *au*—*au-rāma*.

When *a-dvaya* is followed by *o-dvaya*, it joins with *o-dvaya* and becomes *au*.

kṛṣṇa-odanam kṛṣṇaudanam, kṛṣṇa-aunnatyam kṛṣṇaunnatyam.

VRTTI—➤ *kṛṣṇa + odanam* → (49) *kṛṣṇaudanam* (Kṛṣṇa's boiled rice).

➤ *kṛṣṇa + aunnatyam* → (49) *kṛṣṇaunnatyam* (Kṛṣṇa's height).

५० । इद्वयमेव यः सर्वेश्वरे ।

50. i-dvayam eva yaḥ sarveśvare

i-dvayam—*i-dvaya*; *eva*—only; *yaḥ*—*ya-rāma*; *sarveśvare*—when a *sarveśvara* follows.

***I-dvaya* becomes *y* when followed by a *sarveśvara*.**

hari-arcanaṁ hary-arcanaṁ, hari-āsaṇaṁ hary-āsaṇaṁ, dadhi upendrasya dadhy upendrasya, rukmiṇi eṣā rukmiṇy eṣā. kathaṁ “hari hariti”?
ekātmakatām avalambya trivikrama-vidher viśeṣatvena balavattvāt. tathā
hi—➤ *samasta-vyāpi sāmānyam, eka-deśa-vyāpi viśeṣaḥ; sāmānya-vidhir*
utsargo, viśeṣa-vidhir apavādaḥ iti sthite pūrva-parayoḥ para-vidhir balavān,
nityānityayor nityaḥ, antaraṅga-bahiraṅgayor antaraṅgaḥ, utsargāpavādayor
apavādaḥ. teṣu cottarottara iti. ☪

- VṚTTI**—➤ *hari + arcanam* → (50) *hary-arcanam* (Hari’s worship).
 ➤ *hari + āsanam* → (50) *hary-āsanam* (Hari’s seat).
 ➤ *dadhi + upendrasya* → (50) *dadhy upendrasya* (Upendra’s yoghurt).
 ➤ *rukmiṇī + eṣā* → (50) *rukmiṇy eṣā* (this is Rukmiṇī)

How is there *hari harīti*? Because *daśāvatāra ekātmake militvā trivikramah* (42) is stronger [than the current *sūtra*] due to its dependence on the presence of an *ekātmaka*, and so *sūtra* 42 is *viśeṣa* (specific). In that regard, what pervades the whole group is called *sāmānya* (general), whereas what pervades one section of the group is called *viśeṣa* (specific). A *sāmānya* rule is called an *utsarga* (general rule), and a *viśeṣa* rule is called an *apavāda* (exception, a specific rule which sets aside the general rule). Once that is established, there is a gradation:

1. Between an earlier rule and a later rule, the later rule is stronger.
2. Between a *nitya* rule and an *anitya* rule, the *nitya* rule is stronger.³⁷
3. Between an *antaraṅga* rule and a *bahiraṅga* rule, the *antaraṅga* rule is stronger.³⁸
4. Between an *utsarga* and an *apavāda*, the *apavāda* is stronger.

And out of these four *nyāyas*, each later one is stronger than the previous ones.

AMṚTA—The word *eva* in this *sūtra* stops the *anuvṛtti* of the word *militvā*. In this *sūtra*, the *para-nimitta sarveśvara* is *sāmānya* because it pervades the whole group of fourteen *varṇas* called *sarveśvaras*, whereas in *daśāvatāra ekātmake militvā trivikramah* (42) the *para-nimitta ekātmaka* is *viśeṣa* because it pervades only one section among the *sarveśvaras*.

SAMŚODHINĪ—These *nyāyas* are standard *paribhāṣās* that can be found in Nāgeśa Bhaṭṭa’s *Paribhāṣendu-śekhara*. In grammar, the terms *nyāya* and *paribhāṣā* refer to rules which teach proper interpretation or application of other rules.

37 *Nitya* and *anitya* here do not mean “compulsory” and “optional,” but rather mean “constant” and “inconstant.” In this regard, the definition of *nitya* is *kṛtākṛta-prasaṅgi* (A rule that is applied regardless of whether or not the other rule is applied). In this regard, the other rule is looked upon as being *anitya*. In *Brhat vṛtti* 204 Jīva Gosvāmī offers a similar definition of *nitya* with the words *kṛte ’py akṛte yaḥ syāt sa nityaḥ*. Another common definition of *nitya* is *kvacit-kṛtākṛta-prasaṅga-mātreṇāpi nityatā* (*Paribhāṣendu-śekhara*, *pariccheda* 49).

38 The terms *antaraṅga* and *bahiraṅga* will be described in detail in *vṛtti* 146. For now it is sufficient to know that *antaraṅga* means “internal” and *bahiraṅga* means “external.”

When different *sūtras* prescribe conflicting operations (*kāryas*), these *paribhāṣās* intervene and regulate the situation by telling us which of the *sūtras* should be applied. The reason why the phrase *teṣu cottarottaraḥ* (And out of these four *nyāyas*, each later one is stronger than the previous ones) is so important can be seen even in the present situation. By the first *paribhāṣā*, the current *sūtra* overrules *sūtra* 42 because it is a later rule. But by the fourth *paribhāṣā*, *sūtra* 42 overrules the current *sūtra* because it is an *apavāda*. Thus, when there is conflict even among the *paribhāṣās*, the phrase *teṣu cottarottaraḥ* reconciles the situation by telling us to apply the later *paribhāṣā* over the earlier one. Therefore, in this situation, we follow the fourth *paribhāṣā* and apply *sūtra* 42.

५१ । उद्वयं वः ।

51. u-dvayaṁ vaḥ

u-dvayaṁ—*u-dvaya*; *vaḥ*—*va-rāma*.

***U-dvaya* becomes *v* when followed by a *sarveśvara*.**

madhu-ariḥ madhv-ariḥ, viṣṇu-āśritaḥ viṣṇv-āśritaḥ.

VR̥TTI—

- *madhu* + *ariḥ* → (51) *madhv-ariḥ* (the enemy of Madhu).
- *viṣṇu* + *āśritaḥ* → (51) *viṣṇv-āśritaḥ* (one who has taken shelter of Viṣṇu).

AMṚTA—The word *sarveśvare* is carried forward from the previous *sūtra*. *U-dvaya* only becomes *v* when a *sarveśvara* other than an *ekātmaka* follows. Such is the case in the next two *sūtras* also.

५२ । ऋद्वयं रः ।

52. ṛ-dvayaṁ raḥ

ṛ-dvayaṁ—*ṛ-dvaya*; *raḥ*—*ra-rāma*.

***R-dvaya* becomes *r* when followed by a *sarveśvara*.**

rāma-bhrātr-udayaḥ rāma-bhrātr-udayaḥ. rāma-bhrātr-aiśvaryam rāma-bhrātr-aiśvaryam.

VR̥TTI—➤ *rāma-bhrātr* + *udayaḥ* → (52) *rāma-bhrātr-udayaḥ* (the appearance of Rāma's brother).

- *rāma-bhrātr* + *aiśvaryam* → (52) *rāma-bhrātr-aiśvaryam* (the opulence of Rāma's brother).

५३ । लृद्वयं लः ।

53. ḷ-dvayaṁ laḥ

ḷ-dvayaṁ—ḷ-dvaya; laḥ—la-rāma.

When a *sarveśvara* follows *ḷ-dvaya*, *ḷ-dvaya* becomes *l*.

śakḷ-arthaḥ śakḷ-arthaḥ.

VR̥TTI— *śakḷ + arthaḥ* → (53) *śakḷ-arthaḥ* (the meaning of the *dhātu śak[ḷ]*).

५४ । ए अय् ऐ आय् ।

54. e ay ai āy

e—e-rāma; ay—ay; ai—ai-rāma; āy—āy.

When *e* is followed by a *sarveśvara*, it becomes *ay*, and when *ai* is followed by a *sarveśvara*, it becomes *āy*.

kṛṣṇe utkarṣaḥ kṛṣṇay utkarṣaḥ. yamunāyāi arghaḥ yamunāyāy arghaḥ, gopyai āsanam gopyāy āsanam.

VR̥TTI—

➤ *kṛṣṇe + utkarṣaḥ* → (54) *kṛṣṇay utkarṣaḥ* (eminence in Kṛṣṇa).

➤ *yamunāyāi + arghaḥ* → (54) *yamunāyāy arghaḥ* (*argha* for the Yamunā).

➤ *gopyai + āsanam* → (54) *gopyāy āsanam* (a seat for the *gopī*).

५५ । ओ अव् औ आव् ।

55. o av au āv

o—o-rāma; av—av; au—au-rāma; āv—āv.

When *o* is followed by a *sarveśvara*, it becomes *av*, and when *au* is followed by a *sarveśvara*, it becomes *āv*.

viṣṇo iha viṣṇav iha. kṛṣṇau atra kṛṣṇāv atra.

VR̥TTI— *viṣṇo + iha* → (55) *viṣṇav iha* (Here, O Viṣṇu).

➤ *kṛṣṇau + atra* → (55) *kṛṣṇāv atra* (The two Kṛṣṇas are here).

५६ । एओभ्यामस्य हरो विष्णुपदान्ते ।

56. e-obhyām asya haro viṣṇupadānte

e-obhyām—after *e-rāma* or *o-rāma*; *asya*—of *a-rāma*; *haraḥ*—deletion; *viṣṇupada-ante*—at the end of a *viṣṇupada* ³⁹ (inflected word).

A-rāma is deleted when it comes after an *e* or *o* that is at the end of a *viṣṇupada*.

hare atra hare 'tra, viṣṇo atra viṣṇo 'tra.

VR̥TTI—➤ *hare + atra* → (56) *hare 'tra* (Here, O Hari).

➤ *viṣṇo + atra* → (56) *viṣṇo 'tra* (Here, O Viṣṇu).

AMṚTA—This *sūtra* overrides the changes of *e* to *ay* and *o* to *av*, which would have been obtained by *e ay* (54) and *o av* (55) respectively. Thus *e* and *o* are replaced by *ay* and *av* only when a *sarveśvara* other than *a-rāma* follows. But when *a-rāma* follows, only the deletion of *a-rāma* should take place. However, when *e* or *o* are not at the end of a *viṣṇupada*, they are always replaced by *ay* and *av*, even if *a-rāma* follows.

SAMŚODHINĪ—The sign called *avagraha* (ऽ) is used to mark the deletion of an initial *a* in the Devanāgarī script. In the roman transliteration, however, the *avagraha* is represented by an apostrophe ('). Thus, in the example above, हरे + अत्र becomes हरेऽत्र, which is written as *hare 'tra* in roman transliteration.

In addition, the *avagraha* can be used to mark the combination of an initial *a* or *ā* with the final vowel of a preceding word: The *avagraha* is written twice to signify two a's. Thus, the examples *kṛṣṇāgre* and *rādhāgatā* from *vṛtti* 42 can be written either as कृष्णाग्रे and राधागता or as कृष्णाऽग्रे and राधाऽऽगता. In most publications, the single *avagraha* is only used for the *sandhi* by the current rule.

५७ । अयादीनां यवयोर्वा ।

57. ay-ādīnām ya-vayor vā

ay-ādīnām—of the replacements *ay* and so on (described in *sūtras* 54 and 55); *ya-vayor*—of the *y* or *v*; *vā*—optionally.

The *y* and *v* of *ay*, *āy*, *av*, and *āv* are optionally deleted when they are at the end of a *viṣṇupada*.

39 The definition of a *viṣṇupada* will be given in *sūtra* 92.

ay āy av āv ity eṣāṁ viriñcīnām ya-vayor vā haro bhavati viṣṇupadānte viṣaye. kṛṣṇay utkarṣaḥ kṛṣṇa utkarṣaḥ; yamunāyāy arghaḥ yamunāyā arghaḥ; gopyāy āsanam gopyā āsanam; viṣṇav iha viṣṇa iha; kṛṣṇāv atra kṛṣṇā atra.

VR̥TTI—The *y* and *v* of the *virīñcis* *ay*, *āy*, *av*, and *āv* are optionally deleted when the *viṣaya* (scope) is *viṣṇupadānta* (the end of an inflected word).

- *kṛṣṇay utkarṣaḥ* (vr̥tti 54) → (57) *kṛṣṇay utkarṣaḥ* or *kṛṣṇa utkarṣaḥ*.
- *yamunāyāy arghaḥ* (vr̥tti 54) → (57) *yamunāyāy arghaḥ* or *yamunāyā arghaḥ*.
- *gopyāy āsanam* (vr̥tti 54) → (57) *gopyāy āsanam* or *gopyā āsanam*.
- *viṣṇav iha* (vr̥tti 55) → (57) *viṣṇav iha* or *viṣṇa iha*.
- *kṛṣṇāv atra* (vr̥tti 55) → (57) *kṛṣṇāv atra* or *kṛṣṇā atra*.

SAMŚODHINĪ—As the *vr̥tti* indicates, the word *viṣṇupadānte* is carried forward here. Thus this rule does not apply in words like *jayati* <*acyuta* 1.1 of *jī jaye* (1P, to conquer). In the word *viṣṇupadānte*, the seventh case is used to denote the *viṣaya* (sphere of activity). This usage of the seventh case is called *viṣaya-saptamī*. Often, by extension, a word where the seventh case is thus used is also called *viṣaya-saptamī* (vr̥tti 93). A *viṣaya* refers to circumstances under which a *kārya* is allowed to take place. It is the scope of a rule. And because the *kārya* acts upon the *kāryī*, the *viṣaya* often simply refers to the location of the *kāryī*. Therefore we have translated *viṣṇupadānte* as “at the end of a *viṣṇupada*.” Similarly, to make the rules easier to understand, we have tried to match the *viṣaya* with the location of the *kāryī* in later translations also.

It should be understood that some of the options allowed by the current rule are obsolete. This is because all peculiar options found in the *sūtras* of this book are based on the *sūtras* of Pāṇini, a sage who lived more than two and a half thousand years ago. Since then certain options became preferences and gradually the norm. For example, modern Sanskrit textbooks present the information found in *sūtras* 54 to 55 and in *sūtra* 57 as follows:

<i>e + sarveśvara</i>	→	<i>a + sarveśvara</i>
<i>ai + sarveśvara</i>	→	<i>ā + sarveśvara</i>
<i>o + sarveśvara</i>	→	<i>a + sarveśvara</i>
<i>au + sarveśvara</i>	→	<i>āv + sarveśvara</i>

Thus, out of the above examples, they would only accept *kṛṣṇa utkarṣaḥ*, *yamunāyā arghaḥ*, *gopyā āsanam*, *viṣṇa iha*, and *kṛṣṇāv atra*.

५८ । तेषां न सन्धिर्नित्यम् ।

58. teṣāṃ na sandhir nityam

teṣāṃ—of them; *na*—not; *sandhiḥ*—*sandhi*; *nityam*—always.

Words that have lost their y or v do not undergo further sandhi.

kṛṣṇa utkarṣaḥ.

VR̥TTI—➤ *kṛṣṇa utkarṣaḥ* (vr̥tti 57) → (58) *kṛṣṇa + utkarṣaḥ*.

AMṚTA—The word *nityam* (always) has been placed here in order to stop the *anuvr̥tti* of the word *vā* (optionally).

SAM̐SODHINĪ—When y or v are deleted by the previous *sūtra*, this *sūtra* prohibits the further *sandhi* that would usually occur by *daśāvatāra ekātmake mil̥itvā trivikramaḥ* (42), *a-dvayam i-dvaye e* (43), *u-dvaye o* (44), and so on.

५९ । ओरामान्तानामनन्तानां चाव्ययानां सर्वेश्वरे ।

59. o-rāmāntānām anantānām cāvyayānām sarveśvare

o-rāma-antānām—that end in *o-rāma*; *anantānām*—that are *anantas*; *ca*—and; *avyayānām*—of indeclinable words ; *sarveśvare*—when a *sarveśvara* follows.

Avyayas (indeclinable words) that end in o-rāma or that are anantas do not undergo sandhi when a sarveśvara follows.

o-rāmāntānām anantānām ca kevalānām avyayānām sarveśvare pare sati pūrvasya ca parasya ca sandhir na bhavati. no upendraḥ no acyutaḥ. katham̐ taddhite vi-pratyayāntasya go-śabdasyāvyayatve “go ’bhavat” iti? Ślāksaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam̐ iti nyāyena syāt. a-rāmādayaḥ sambodhanādaḥ. atra sambodhane—a ananta; smaraṇe—ā evam acyuta-lilā; bhartsane—i acyutaṃ na bhajasi; vāk-pūraṇe—ī īdr̥ṣaḥ sar̥isāraḥ; āmantraṇe—u acyuta; pratiṣedhe—ū upasannam̐ mām̐ tyajasi. ānas tu sandhir bhavaty eva. ā anantam̐ ānantam̐, anantaṃ maryaḍām̐ kṛtvety arthaḥ.

➤ *īṣad-arthe kriyā-yoge vyāpti-maryaḍayoś ca yaḥ etam̐ ātaṃ nītaṃ vidyād vākya-smaraṇayor̐ aṇid̐ iti.*

VR̥TTI—When *avyayas* that end in *o-rāma* or *avyayas* that are simple *anantas* are followed by a *sarveśvara*, neither they nor the following *sarveśvara* undergo *sandhi*.

- *no + upendraḥ* → (59) *no upendraḥ*.
- *no + acyutaḥ* → (59) *no acyutaḥ*.

Given that the word *go* ending in the *taddhita* suffix *vi* is an *avyaya*, how can there be *go 'bhavad*? The answer is that *sandhi* should take place in *go 'bhavad* by the following maxim: *lākṣaṇika-pratipadoktayoh pratipadoktasyaiva grahaṇam*: “Out of what is indirectly expressed (*lākṣaṇika*) and what is directly expressed (*pratipadokta*), only that which is directly expressed is accepted.”

AMṚTA—“Simple *anantas*” means “*anantas* that are not conjoined with a consonant.” *Sandhi* does not take place when a *sarveśvara* follows an *avyaya* that is an *ananta*. But when a *sarveśvara* precedes an *avyaya* that is an *ananta*, the vowels certainly undergo *sandhi*. For example, *vidhehi + a* becomes *vidhehy a* and *rakṣa + u* becomes *rakṣo*. *Sandhi* is also not prohibited in cases like *pra + irayati* → (43) *prerayati* and *khalu āgataḥ* → (51) *khalv āgataḥ* because these *avyayas* are not simple *anantas*.

The *avyaya go* is formed in the following way: First the *taddhita* suffix *vi* is applied to the word *go* (cow) in the sense of “that which was not a cow became a cow.” Then *vi* is deleted by *kevalasya pratyaya-ver haraḥ* (621), and finally *avyayāt svāder mahāharaḥ* (258) is applied. It will be described in the *Taddhita-prakarāṇa* that a word ending in the suffix *vi* is counted as an *avyaya*.

SAMŚODHINĪ—The word *pratipadokta* means *svābhāvika* (original, primary), and the word *lākṣaṇika* “secondary.” Thus the maxim mentioned in the *vṛtti* means “out of a primary thing and a secondary thing only the primary thing is accepted.” In this case, *avyayas* like *aho* and *no* are primary *avyayas*, but *avyayas* like *go* are *avyayas* by secondary formation only and therefore this *sūtra* does not apply to them. There are only nine primary *avyayas* that end in *o-rāma*. They are *atho*, *aho*, *āho*, *utāho*, *o*, *no*, *bho*, *hamho*, and *ho*.

VṚTTI—The *kevala anantas* headed by *a-rāma* are used in the sense of addressing and so forth. The *avyaya a* is used in the sense of addressing (*sambodhana*), *ā* in the sense of remembrance (*smaraṇa*), *i* in the sense of reproach (*bhartsana*), *ī* in the sense of filling up a sentence (*vāk-pūraṇa*), *u* in the sense of humble entreaty (*āmantraṇa*), and *ū* in the sense of prohibition (*pratiṣedha*):

- *a + ananta* → (59) *a ananta* (O Ananta).
- *ā + evam acyuta-lilā* → (59) *ā evam acyuta-lilā* (Ah! Acyuta's pastime is in this way).
- *i + acyutaṁ na bhajasi* → (59) *i acyutaṁ na bhajasi* (Shame on you. You don't worship Acyuta).
- *ī + īdṛśaḥ saṁsāraḥ* → (59) *ī īdṛśaḥ saṁsāraḥ* (Well, the material world is like this).
- *u + acyuta* → (59) *u acyuta* (Please come, O Acyuta).
- *ū + upasannaṁ mām tyajasi* → (59) *ū upasannaṁ mām tyajasi* (Don't abandon me who have come near).

BĀLA—*Āmantraṇa* means *kāma-cāra-karaṇam* (An invitation where the person requested to come is free to act as he pleases). Thus the fifth example in effect means, “O Acyuta, if you like, please come.” In the sixth example, the word *upasannaṁ* means *tavānugataṁ* (Your follower) and the word *tyajasi* means *tyaja*. Thus the meaning is, “Don't abandon me, Your follower.”

VRTTI—But *ā[n]* (the prefix *ā*, which has the indicatory letter *n*) certainly undergoes *sandhi*.

- *ā + anantam* → (42) *ānantam* (up to, but not including, Ananta).

*iṣad-arthe kriyā-yoge vyāpti-maryādayoś ca yaḥ
etam ātaṁ nītaṁ vidyād vākya-smaraṇayor anīt*

“One should know that the *ā* which is used in the sense of *iṣat* (slightly, a little), *kriyā-yoga* (combination with a verb), *vyāpti* (inclusion), and *maryādā* (last limit of inclusion) has the indicatory letter *n*, and that the *ā* which is used in the sense of *vākya* (see explanation below) and *smaraṇa* (remembrance) does not have the indicatory letter *n*.”

SAMŚODHINĪ—An example of *ā* in the sense of *iṣat* is *ā + uṣṇam* → (44) *oṣṇam* (slightly warm). *Sandhi* takes place here according to *u-dvaye o* (44) because *ā* has the indicatory letter *n*. An example of *kriyā-yoga* is *ā + ihi* → (43) *ehi* (Come!).

The word *vyāpti* here is equivalent to *abhividdhi* or *abhivyāpti*, which mean “inclusive extension to a particular limit.” Indeed, Patañjali's *Mahā-bhāṣya* (1.4.85), the origin of this verse, lists the second *pāda* (quarter of a verse, line) as *maryādābhividhau ca yaḥ*. *Maryādā* means “exclusive extension to a particular limit.” These meanings of *abhividdhi* and *maryādā* are based on

Mahā-bhāṣya (1.4.85): *vinā tena maryādā, saha tena ity abhividhiḥ*, “*maryādā* excludes the limit (*vinā tena*), while *abhividhi* includes the limit (*saha tena*).” Jīva Gosvāmī’s example *ānantam* shows *ā* in the sense of *maryādā*. Jīva Gosvāmī gives another example in *vṛtti* 1002: *ā-vaikuṇṭham saṁsārah*, “material existence extends up to (but not including) *Vaikuṇṭha*.” An example of *abhividhi*, from the same *vṛtti*, is *ā-vaikuṇṭham vyāsa-kīrtiḥ*: “the fame of *Vyāsa* extends as far as *Vaikuṇṭha*.”

Pada-mañjarī (1.4.85), Hara Datta’s commentary on *Kāśikā*, explains the use of *ā* in the sense of *vākya* as follows: *pūrva-prakrāntasya vākyaśānyathātva-dyotanāya ā-kārah prayujyate*, “*ā* is used to indicate that a statement is contrary to another that was spoken previously.” Thus the example *ā evaṁ nu manyase* (Oh! Do you think so?) means *naivaṁ pūrvam amaṁsthāḥ, samprati tv evaṁ manyase* (You didn’t think like this before, but now you think like this).

The example *ā evaṁ acyuta-līlā*, given above, shows the usage of *ā* in the sense of *smaraṇa*.

६० । ईदूदेतां द्विवचनस्य मणीवादिवर्जम् ।

60. īd-ūd-etām dvi-vacanasya maṇīvādi-varjam

īt-ūt-etām—of *ī*, *ū*, or *e*; *dvi-vacanasya*—belonging to the dual number; *maṇī-iva-ādi-varjam*—with the exception of the *maṇīvādis* (the words *maṇī* and so on when followed by the word *iva*).

An *ī*, *ū*, or *e* that belongs to *dvi-vacana* does not undergo *sandhi* when a *sarveśvara* follows. The *maṇīvādis* are an exception to this rule.

harī atra, viṣṇū atra, amū atra, gaṅge atra, bhajete ajitam, amuke atra stah. maṇīvādau tu sandhir bhavaty eva. vikalpa ity eke. maṇī iva maṇīva, evaṁ dam-patī iva dam-patīva, rodasī iva rodasīva, jam-patī iva jam-patīva.

VṚTTI—

- *harī + atra* → (60) *harī atra* (the two Haris are here).
- *viṣṇū + atra* → (60) *viṣṇū atra* (the two Viṣṇus are here).
- *amū + atra* → (60) *amū atra* (the two of them are here).
- *gaṅge + atra* → (60) *gaṅge atra* (the two Gaṅgās are here).
- *bhajete + ajitam* → (60) *bhajete ajitam* (the two of them worship Ajita).

Sandhi does take place among the *mañivādis*, though some say this is optional.

- *mañi + iva* → (42) *mañiva* (like two jewels).
- *dam-patī + iva* → (42) *dam-patīva* (like husband and wife).
- *rodasī + iva* → (42) *rodasīva* (like heaven and earth).
- *jam-patī + iva* → (42) *jam-patīva* (like husband and wife).

AMṚTA—The full group of *mañivādis* is as follows:

☞ *mañi bhāryā-patī caiva dam-patī rodasī tathā*
vāsasī jam-patī caivam iva jāyā-patī tathā☞

“*Mañi* (two jewels), *bhāryā-patī* (husband and wife), *dam-patī* (husband and wife), *rodasī* (heaven and earth), *vāsasī* (upper garment and lower garment), *jam-patī* (husband and wife), and *jāyā-patī* (husband and wife).”

SAMŚODHINĪ—The word *īd-ūd-etām* here is formed by the Pāṇinian method of adding *t* to designate a single *varṇa*. This was described in *vṛtti* 35.

Viṣṇujana-sandhiḥ

Combination of consonants

६१ । विष्णुदासो विष्णुपदान्ते हरिघोषे च हरिगदा ।

61. viṣṇudāso viṣṇupadānte harighoṣe ca harigadā

viṣṇudāsaḥ—*viṣṇudāsa*; *viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta*; *harighoṣe*—when a *harighoṣa* follows; *ca*—and; *harigadā*—*harigadā*.

A *viṣṇudāsa* at the end of a *viṣṇupada* becomes a *harigadā*, but a *viṣṇudāsa* that is not at the end of a *viṣṇupada* only becomes a *harigadā* if a *harighoṣa* follows.

viṣṇupadānte viṣaye harighoṣe ca pare satī aviṣṇupadānte ca viṣṇudāsa-nāmā varṇaḥ sa-varga-trītiyaḥ syāt, ☞ *sthāne sadṛśatamaḥ*☞ *iti nyāyena. vāk acyutasya vāg acyutasya. vāk govindasya vāg govindasya. ṣaṭ-gopikāḥ ṣaḍ-gopikāḥ. bhagavat-icchā bhagavad-icchā. kakubh viṣṇoḥ kakub viṣṇoḥ. viṣṇupadāntād anyatra na. caturthyām, kamsajit e kamsajite. udāharaṇāntaram agre.*

VṚTTI—When the *viṣaya* is *viṣṇupadānta*, or when a *harighoṣa* follows and the *viṣaya* is not *viṣṇupadānta*, the *varṇa* called *viṣṇudāsa* becomes a *harigadā* of the same *varga*. This is in accordance with the following maxim:

***sthāne sadṛśatamaḥ*, “The replacement (*ādeśa*) should be that which has the most similarity in regard to the place of pronunciation.”**

- *vāk + acyutasya* → (61) *vāg acyutasya* (the statement of Acyuta).
- *vāk + govindasya* → (61) *vāg govindasya* (the statement of Govinda).
- *ṣaṭ + gopikāḥ* → (61) *ṣad-gopikāḥ* (six gopīs).
- *bhagavat + icchā* → (61) *bhagavad-icchā* (the desire of the Lord).
- *kakubh + viṣṇoḥ* → (61) *kakub viṣṇoḥ* (the region of Viṣṇu)

But not when the *viṣaya* is something other than *viṣṇupadānta*. For example, in the fourth case ending (*caturthī*):

- *kaṁsa-jit + e* → *kaṁsa-jite* (unto the conqueror of Kaṁsa).

Examples of those when the *viṣaya* is not *viṣṇupadānta* will be given in the *Ākhyāta-prakaraṇa*.

६२ । हरिवेणौ हरिवेणुर्वा ।

62. hariveṇau hariveṇur vā

hariveṇau—when a *hariveṇu* follows; *hariveṇuḥ*—*hariveṇu*; *vā*—optionally.

A *viṣṇudāsa* at the end of a *viṣṇupada* optionally becomes a *hariveṇu* when a *hariveṇu* follows.

jagat-nāthaḥ jagan-nāthaḥ jagad-nāthaḥ. kṛṣṇa-gup ṇuṇuive kṛṣṇa-gum ṇuṇuive kṛṣṇa-gub ṇuṇuive.

- VR̥TTI**—➤ *jagat + nāthaḥ* → (62) *jagan-nāthaḥ* or (61) *jagad-nāthaḥ* (Lord of the universe).
 ➤ *kṛṣṇa-gup + ṇuṇuive* → (62) *kṛṣṇa-gum ṇuṇuive* or (61) *kṛṣṇa-gub ṇuṇuive* (Kṛṣṇa’s guard sounded).

SAMŚODHINĪ—Nowadays the change to *hariveṇu* is always done. For the details, consult *Samśodhinī* 57.

६३ । यादवमात्रे हरिकमलम् ।

63. yādava-mātre harikamalam

yādava-mātre—when any *yādava* follows; *harikamalam*—*harikamala*.

A *viṣṇudāsa* becomes a *harikamala* when any *yādava* follows.